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WASHINGTON ACCUSES MOSCOW OF M. E. WARMONGERING (EDITORIAL P. 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

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free world moves towards ban on hate propaganda

ONTARIO VOTE AGAINST NEO-NAZISM HAILED

THE PARLIAMENT OF EUROPE VOTES FOR LEGISLATION AGAINST HATE LITERATURE

By our JCNS Correspondent

STRASBOURG. — Eighteen European governments represented in the Council of Europe are urged to in itiate effective legislation against incitement to racial, national and religious hatred and violence in a unanimous resolution adopted the last week of January by the Council's Consultative Assembly, and sent forward to the Council of Ministers.

The resolution also urges the member-States, which include West Germany, France, Great Britain and Turkey, to review existing legislation.

The resolution is accompanied by a model law, which it is suggested should provide the basis for a draft convention. The model law is along the lines of that suggested by the World Jewish Congress in a submission to the Council a year ago.

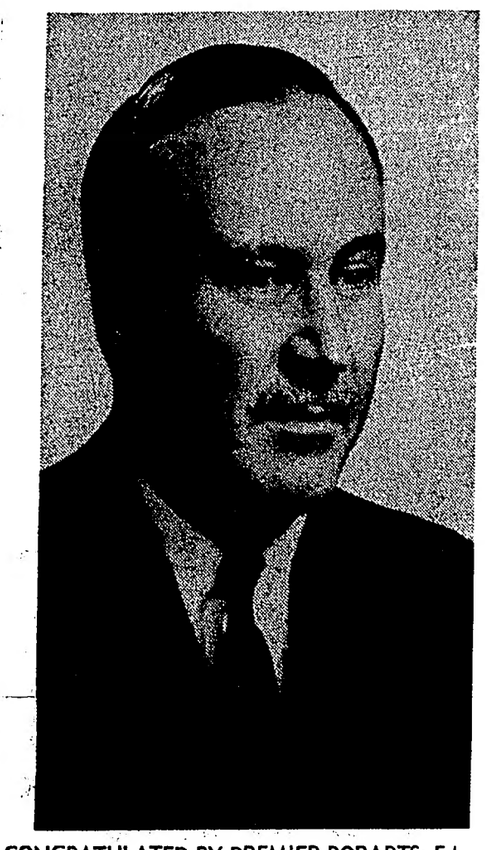
Incitement an offence

During his presentation of the resolution to the Consultative Assembly, Mr. Ivor Richard, Labour M.P. for Baron's Court, referred to suggestions made by the World Jewish Congress and to the assistance rendered by Mr. Joseph Linton, the W.J.C. observer at the Council of Europe.

The model law makes it an offence for a person to call for or incite hatred, intolerance, discrimination or violence against persons or groups distinguished by colour, race, ethnic or national origin or religion.

It also provides for the prosecution and prohibition of organisations inciting to racial and religious hatred and makes it an offence publicly to use the flag, badges, uniforms, slogans and forms of salute of such organisations.

THE NEW MOSCOW TRIAL: Read report on page 4.



CONGRATULATED BY PREMIER ROBARTS: Edward A. Dunlop, MPP.

Predict Swift Action In Ottawa

Queen's Park Resolution Is Non-Partisan

By A CJN Reporter

The unanimous vote by the Ontario Legislature to urge the federal government to amend the Criminal Code for the punishment of hatemongers has brought closer the day when Canada will have an anti-hate law.

As predicted last week by The Canadian Jewish News, Ontario's Parliament without dissent went on record in the support of a resolution to make it an offense to print or distribute hate literature.

During the debate preceding the vote in Queen's Park last Thursday, Premier John P. Robarts declared that he felt the House should express its opposition to hatemongering and the dissemination of group-smear literature. The Attorney General, Arthur Wishart, added that in July 1964 he already had urged the then Justice Minister Guy Favreau to amend the Criminal Code.

Two resolutions were presented, one by Edward A. Dunlop, PC of Forest Hill, and Vernon Singer, L Downsview. In an unusual historic action prompted by the support of the Premier, Attorney General Mr. Wishart and Minister Allan Grossman, the Ontario Legislature voted on both resolutions affirmatively and they were passed without a division.

Thus Ontario is the first province to demand a national ban on race hatred-propaganda. It assuredly will influence Federal Parliament when it debates this question.

Experts on the problem predict that the Ontario vote will accelerate the machinery in Ottawa in favor of amending the criminal law in this direction..

ROBARTS TO DUNLOP: DECISION ON HATE LITERATURE IMPORTANT

(Exclusive to The Canadian Jewish News) — In a personal message to Edward A. Dunlop, MPP for Forest Hill, who moved one of the resolutions adopted last week in Queen's Park on the matter of hate literature, the Premier of Ontario, Mr. John P. Robarts, expressed his satisfaction that such a historic decision was made by the Legislature of this province.

In this letter, a copy of which was released to The Canadian Jewish News, Premier Robarts declares:

"The highly satisfactory conclusion of the debate on the Resolutions respecting so-called "Hate Literature" has been a matter of great personal satisfaction to me, our Party and, I am confident, to the entire membership of the House.

"This was a fitting sequel to the attention we have directed to this matter for some years, including this Province's action in having it placed on the agenda of a Federal-Provincial Conference in 1964.

"The ultimate legal jurisdiction and responsibility insofar as amendments to the Criminal Code are concerned lie, as you know, within the ambit of the Federal Government. I am confident, however, that the merits of the excellent debate that took place in our Legislature cannot fail to impress those concerned in such matters.

"This was an historic debate of the greatest importance with which I am proud and happy to have been associated. I commend you for the initiative you displayed and the contribution you made in presenting and dealing with this Resolution.'

• Commentary •

By M. J. Nurenberger

OUR "DENOMINATIONS"

I've always felt that imperceptible walls have been erected by various establishments and interested groups so that the North American Jewish community be divided into different "denominations". For my part, when defining the diverse organized groups within our faith-community, I prefer to speak of expressions of Judaism. I don't consider a Jew whose manner of worshiping God is other than mine to belong to a different religious community. The common labels — Orthodox, Reform, Conservative, Reconstructionist — do not impress me. In fact, I find them meaningless when applied to the individual member of a congregation who is of the stock of Abraham, Isaac and Jacob.

* * *

In North America, because of the interests of these varying religious establishments and their institutions, there is the tendency to exaggerate the importance of the distinction among different groups.

However, there is no demarcation line that can be traced expressly and defined between Moishe who belongs to an Orthodox congregation and Jack who is a member of a Reform temple. The variance is more noticeable among the clergy.

* * *

Recently, in New York, three rabbis belonging to the three main trends in North American Judaism, held a symposium to discuss religious unity. For while there is a definite opposition to interreligious theological debates, there can be but an enthusiastic approval for internal discussion among Jews on how to remember what unites us.

I was deeply impressed by the paper of Prof. J. J. Petuchowski of the Reform Seminary who presented his views on the panel that included a professor of Yeshiva University and a teacher of the Conservative Theological Seminary.

This is not the first time I've been impressed by Dr. Petuchowski. And, for clarification, I'd like to add that Dr. Petuchowski, according to our classification, "belongs" to the extreme Reform wing.

Analyzing the paper of Dr. Petuchowski which was read at this symposium, it occurred to me that an essay of his published in the last number of Issues, the quarterly of the American Council for Judaism, is one of the most "traditional" approaches to the essence of Judaism I ever have read. In fact, had the name of the author and the publication in which the article appeared been withheld, most of it could have passed the editorial screening in an Aguda journal.

Moreover I daresay Dr. Petuchowski, in his approach to Judaism — and even in his non-Zionism —, seems to be influenced by the pre-war Frankfurt Orthodox school. His statement — that the Jewish religion cannot be compared with any religion in the Protestant sense of the word nor the Jewish people with any nation in the European meaning of the term.— is classic Agudah philosophy.

* * *

In brief, Dr. Petuchowski asserts:

- *The Liberal movement would have to come closer to the halakhic point of view on marriage and divorce.*
- *Unity among all trends of Judaism could be achieved if all groups accepted the concepts of a personal God, the Sinai Revelation and the central role of Oral (Rabbinic) Tradition in Judaism.*

More: In his essay in Issues, Dr. Petuchowski criticizes Reform Judaism for so lightly dispensing with the Sabbath "which, let us not forget, is one of the Ten Commandments . . . Have we failed to take Sabbath seriously because we no longer take God seriously?"

I could continue quoting Dr. Petuchowski's traditionalist views. It is interesting to note that the essence of this scholar's remarks are an assault upon the secularization of Judaism. Being opposed to Zionism, he considers some Reform manifestations and Zionism as secularist, thus non-Jewish.

* * *

All three religious spokesmen agreed that secular Judaism is nonsense.

Of course, I cannot go along with Dr. Petuchowski on one of his central ideas: the place of Israel (the state). He seems to overlook the fact that living in Zion also is an integral part of the Torah.

* * *

Yet what I have learned from this symposium and from reading Dr. Petuchowski is: the thinking element in all three major religious trends within Jewry is closer to unity, or rather to the ideal of preserving Judaism, than it is known generally.

When a Reform rabbi declares publicly that he believes in Revelation, in the Oral Law (Talmud and Rabbinic commentaries), certainly something has changed in North American Jewry. Perhaps the time has come to discuss the outmoded concept of "denominations" within the one People of the Torah.

WHAT IS THE UNITED JEWISH APPEAL?

This year the United Jewish Appeal in Toronto will require more funds than ever in history for this combined community drive. Every member of the community will have to tax himself to the limit in order to provide the necessary funds.

The United Jewish Appeal affects every Jew living on this continent. Thus, what is the United Jewish Appeal?

Its history, its present operations, its distribution of funds will be discussed in a special section of The Canadian Jewish News which

Will Appear In One Of The Forthcoming Issues

This will be the most exhaustive and most objective report by a non-partisan and independent newspaper on our greatest fund raising organization. It will be published as a service to the reader for his orientation in Jewish communal life.

TORONTO WOMEN IN MIAMI HOLD IMPORTANT BOND RALLY

MIAMI BEACH (CJN). — D. Lou Harris, national chairman of the State of Israel Bond Organization of Canada, presented a stirring address to Canadian Jewish women at a reception and brunch during their sojourn here.

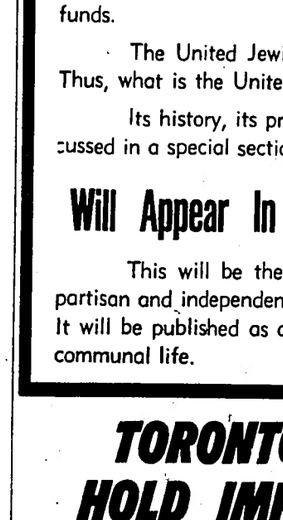
Mrs. Harold Fanaberia, national chairman of the Women's Division of the State of Israel Bond Organization of Canada, chaired this gathering. She paid tribute to the women of every community who had played a part in making the Women's Division a source of pride to Canadian Jewry.

Greetings were extended by Mrs. Mendel Israelson, chairman of the Women's Division in Toronto. She reported that the results attained by the Toronto Women's Division during the 1965 campaign had exceeded all past achievements; they had been responsible for independent commitments of $749,425.00 made by almost 3,000 buyers.

Special guest was Mrs. Gershon Avner, wife of the Ambassador of Israel to Canada. She spoke of the important work being done by Canadian Jewish women across Canada in both canvassing and cash collections.

The breakfast was the first gathering of its kind held for all Canadian women during the International Israel Bond conference presently taking place in Miami Beach. It is expected this will be one of many similar gatherings designed to orientate Canadian Jewish women on their ever increasing role in Israel Bond activity.

See picture page 3



RABBI S. M. ZAMBROWSKY
Guest Speaker at Installation Dinner of Nachman Sokol, new Mizrachi president, on Sunday.

TO ELECT CHIEF RABBI

LONDON (JCNS) — A new Chief Rabbinate conference is being convened this month to appoint a successor to Dr. Jacob Herzog, who last September renounced, for reasons of health, the office of British Chief Rabbi.

Invitations to send delegates to the meeting, which is to take place at Woburn House, London, on February 20, have been sent to all the synagogues and communal institutions which recognise the authority of the Chief Rabbi and contribute towards the maintenance of his office. The total number entitled to attend is about 270.

Following the precedent of the previous Chief Rabbinate conferences, Sir Isaac Wolfson will probably try to confine the business of the forthcoming assembly to the appointment of a committee — last time composed of himself as chairman plus 35 representatives — to whom the two main tasks of the conference would be delegated.

These tasks will be the preparation of the document which defines the duties, privileges, conditions and emoluments "attaching to the office of Chief Rabbi", as well as the search for a suitable candidate to fill the vacancy.

PTA CONVENTION HERE WILL HONOR EDUCATOR

Rabbi Chaim Nussbaum, Senior Principal of Eitz Chaim Schools, will be honored at the banquet of the National PTA Convention next Monday evening, as was announced by Harry Korolnek, president. A faculty room and reference library will be dedicated in his name in recognition of his eighteen years of leadership in Jewish education in Toronto. This reference library, which will be housed in the faculty room, will be designed specifically for the use of teachers and educationists of both Hebrew and general subjects.

Prior to World War II, Rabbi Nussbaum headed the Teachers Seminary in Telshe, Lithuania. When this was overrun by the Nazis, he escaped via Russia, China and Japan to Indonesia where he later was taken prisoner-of-war by the Japanese. He served as Chaplain in the camps.

At the time he arrived in Toronto, Eitz Chaim Schools had just begun to operate full day classes. Under his leadership, the day school grew to its present size; today it is one of the most widely acclaimed Jewish schools on the continent.

The school's curriculum, planned by Rabbi Nussbaum, has been adopted by many other schools on both sides of the Atlantic.

* * *

This year is the fiftieth anniversary of Talmud Torah Eitz Chaim and the twentieth anniversary of its day school. The National PTA Convention of Torah Umesorah, held in Canada for the first time and to which delegates are expected from all major cities in North America, will observe this double jubilee.

Children from Hebrew day schools throughout the United States and Canada will submit posters depicting the theme: Torah Lights My World. The best will be on display in Toronto and will be presented during the convention.

Local participants from the general school system will be: Mrs. Ben Grossberg, Chairman of the Board of Education, Village of Forest Hill; James C. Williamson, Principal, South Preparatory School, Forest Hill; Ron E. Jones, Assistant Superintendent of Elementary Schools, City of Toronto; W. Vernon Trott, Director of Counselling Services, Board of Education, Forest Hill Village.

Every session will serve to imbue local delegates with enthusiasm and renewed energy to continue their efforts for the Day School movement, the logical answer for the education of our Jewish youth of today.

The three-day convention commences Sunday, February 20th. Sessions will be held at Eitz Chaim Schools, Bathurst at Viewmount, and are open to all parents and educators.

Rabbi Chaim Nussbaum, Eitz Chaim senior principal.

FUJI MICRO SAFETY

toronto synagogue news

BROTHERHOOD BREAKFAST

● On Sunday, February 20th, Brotherhood Breakfast Club of Holy Blossom Temple will present at 10:00 a.m. Lt. Col. Samuel Mor who will speak on: The Military Situation in the Middle East.

● Interfaith dinner meeting at Holy Blossom will take place Tuesday evening, February 22nd. Guest speaker will be the Most Reverent Phillip Francis Pococ, D.D., J.C.D., Coadjucator Archbishop of Toronto. He will speak on: Brotherhood and the Ecumenical Council. Question - answer period will follow.

● Young Congregants of Holy Blossom will see The Physicists at the Crest, Saturday evening, February 19th.

● Religious School Choir of Holy Blossom visited the Jewish Home for the Aged recently. Vocal solos were rendered by Paula Gordon, Paula Kash, Deborah Rafelman, Stephen Silver, Ruth Steinberg, Jodi Sufrin. Piano solos were offered by Francine Belfer, Pam Cappe and Susan Kirzner. Eric Roher and his dummy, Moishe, entertained.

● Temple Singers of Holy Blossom visited the Ontario Hospital in New Toronto recently. They performed under the direction of Ben Steinberg.

CONCERT

Beth Emeth Bais Yehuda, in conjunction with the Jewish Public Library, are sponsoring a concert of Jewish music in honor of Jewish Music Month, at the Synagogue on Monday, February 14th, 8:15 p.m.

Some of the topics on books at the Library are: Religion in Israel Today; Judaism in the World of our Day; The Golden Age; Miracles; Alcohol and the Jews; Science and Religion; The Relation in Judaism between Culture, Nationality and Religion.

BREAKFAST MEET

The breakfast meeting of the Toronto Council of Jewish Men's Clubs will be held on Sunday, February 27th, 10:00 a.m. at Beth Am Synagogue. Rabbi Harold Lerner will deliver the keynote address.

STUDY COMMITTEE

● Adath Israel Study Committee had as its guest Rabbi David Powell, assistant Rabbi of Holy Blossom Temple, who spoke on, The Role of the Jew in Contemporary Literature, on Thursday evening, February 10th.

● Adath Israel Brotherhood will sponsor a fathers-sons-daughters breakfast Sunday, February 13th, 10:00 a.m. Special guests will be: Harold King, director, King Farm Rehabilitation Center; the Rock and Roll Group, The Go-Go Boys.

● Clubs Ruach and Atid of Adath Israel will present as guest on Sunday, February 13th, 7:30 p.m., Bernie Berger of the Jewish Vocational Services. Topic: Planning Your Career.

● Club Atid of Adath Israel will conduct services on Sabbath, February 19th, when Toronto Council of Atid presents its third annual Toronto Torah Institute, Friday and Saturday. Guest will be Dr. Burton Leiser, Philosophy Department, University of Buffalo.

CONVENTION

The convention of the Rabbinical Assembly will take place in Toronto, May 15-18, chaired by Rabbi Stuart Rosenberg of Beth Tzedec.

NEW ASSOCIATION

Creation of an association of Conservative day schools has been announced by Pesach Schindler, assistant director of the Commission on Jewish Education of the United Synagogue of America, at a two-day conference on day school education held recently in New York under the auspices of the United Synagogue Commission on Jewish Education. Rabbi Stuart Rosenberg of Beth Tzedec, presided

ANNIVERSARY WEEKEND

Clanton Park Synagogue will hold the dedication of its anniversary weekend February 19 - 21. Theme will be: Trends and Counter-Trends in Orthodoxy Today. Guest speaker will be Rabbi Nathan Bulman of New York City, educational consultant and associate director of Teacher Training Institute, Torah Umesorah.

On Friday evening, 8:30 p.m., there will be an Oneg Shabbat: Tensions Within Orthodoxy. The sermon Sabbath morning will be, The Oral and the Written Torah; a shiur at 4:00 p.m. The banquet will be held on Sunday, 6.30 p.m. Theme: The Orthodox Jew of Tomorrow — A Glimpse Ahead.

GUEST SPEAKER

The Hon. T. C. Douglas, national leader of the New Democratic Party, will be guest speaker at the annual Brotherhood Sabbath service and Oneg Shabbat of B'nai Israel Beth David on Friday, February 25th. Sam Shulman, Brotherhood president, and Alf Pilch, program chairman, are planning the Oneg Shabbat. Harold Cohen, a past president of Brotherhood, will introduce Mr. Douglas; he will be thanked by Rabbi A. Pappenheim.

NEW MEMBERS

The following are new members of Clanton Park Synagogue: Eugene Bauer; M. Braun; E. W. Fletcher; T. Frankovits; M. Friedman; J. Frisch; S. Greenberger; E. Grossman; M. Gruber; A. Holf; D. E. Hofstader; P. Kader; S. Kanner, C. Kipperman; E. Klein; L. Kozen; J. Kranz; M. Krauz; H. Mandelbaum; S. Newman; C. Rekant; C. Rosen; Mrs. Seidenfeld; C. Cohen; Jack Rosen; J. Rosenberg; Michael Rosenfelder; Frank Rubb; Murray A. Segal; D. Y. Shields; Mrs. M. Stern; C. Wachtel; M. Wagner; L. Weinberger; Julius Weiss; H. Z. Weitz; S. Woolf; Mrs. L. Zahler; G. Mazei; B. Devor.

INSTALLATION

The installation dinner of Mizrachi-Hapoel Hamizrachi Organization will take place Sunday, February 13th, 6:30 p.m., at 1 Viewmount Avenue. Guest speaker will be Rabbi S. M. Zambrowsky, national chairman, Mizrachi - Hapoel Hamizrachi of Canada. New president, Nachman Sokol; chairman, Meyer W. Gasner.

LECTURE

● Beth Torah Congregation presented the first lecture in the series, Belief and Unbelief, on Thursday, February 10th, 8:30 p.m. Rabbi Michael Selniker spoke on: A Modern Approach to God. On Tuesday, March 15th, topic will be, Do We Believe?; Thursday, April 13th, The Problem of Evil.

● Recently Sam Blank, executive member, National Federation, Jewish Men's Clubs, Canadian Division, installed the following officers of Beth Torah Brotherhood: Albert S. Cohen, president; Nathan Naymark, first vice president; Harry Goodman, second vice president; Sidney Chapnick, corresponding secretary; Sol Rosen, recording secretary; Seymour Zweig, treasurer; Abe Stern, program chairman; Dr. Jacob Seeman, co-chairman, Gordon Epstein, social - chairman; Louis Lukofsky, Israel Podell, co-chairmen; Morris Freedman, fund-raising chairman; Sam Grossman, John Kirk, co-chairmen for fundraising.

● The executive board of Beth Torah includes Sol Hauer, Martin Epstein, Bernard Glass, Irv. Newman, Wolf Riseman, Sam Kirshenblatt, Abe Levine, Harry Bain, Irving Mueller, David Fisher, Morris Herling, Mr. Goldgut, David Haber, A. Cowan.

● Beth Torah USY Chapter, Bnai Olam, will conduct services on Saturday, February 19th, Shabbat Shekalim.

EDUCATION

Meeting of Adult Jewish Education of Beth Am was held Wednesday evening, February 9th, 8.45 p.m. Topic: Jews and Non-Jews.

DISCUSSION

Prof. Charles Liebman, Department of Political Science, Yeshiva University of New York, will be guest speaker at Shaarei Shomayim, Sunday, February 20th, 8:30 p.m. Topic: The Crisis in Orthodoxy.

AWARD DINNER

In honor of Brotherhood Week, Beth Emeth Bais Yehuda Brotherhood will hold its third annual Brotherhood Award Dinner on Wednesday, February 23rd. Guest speaker will be the Hon. Louis J. Robichaud, Prime Minister of New Brunswick.

NEW MEMBERS

The following have joined recently Shaarei Shomayim Congregation: Mr. and Mrs. Meyer W. Bucovetsky; Mr. and Mrs. David Freiman; Mr. and Mrs. Harry Rakowski; Mr. and Mrs. Martin Rubestein; Mr. and Mrs. Benny Stark; Mr. and Mrs. Herman Storfer; Mr. and Mrs. Max Walerstein; Mr. and Mrs. Jack Weinbaum.

EMINENT GUEST SPEAKER IN TORONTO. - Rabbi Nathan Bulman of New York City, educational consultant of Torah Umesorah and associate director of Torah Umesorah's Teacher Training Institutes, who will be the guest speaker at the dedication of Clanton Park Synagogue's anniversary weekend, February 19th through 21st.

To participate in Monday evening's Concert of Jewish Music: - from left to right: Esther Ghan, Gordon Kushner, Jenny Eisenstein.

Cantor Zvee Aroni with choir will take part in Monday evening's concert at Beth Emeth Bais Yehuda.

CONCERT ON MONDAY

Toronto's Beth Emeth Bais Yehuda Synagogue, in conjunction with the Jewish Public Library of Toronto, will present a concert of Jewish music on Monday evening, February 14th, 8:15 p.m., at the synagogue, 100 Elder Street, Downsview, in honor of Jewish Music Month. Participants are: Cantor Zvee Aroni and the Synagogue Choir; Gordon Kushner; Esther Ghan Firestone and the Farband Choir; Jenny Eisenstein. Accompanists are Sarah Barkin Sandler and Leo Spellman.

Harry Turk is president of Beth Emeth Bais Yehuda, Morley Pape is president of the Jewish Public Library. Prof. Arthur Kruger is chairman of the Library's cultural committee; Julius Marcus, chairman of the arrangements committee, Mrs. R. Dolgoff, co-chairman. Executive director of the Library is Dr. I. Frankel; executive director of the Synagogue, Joseph Bornstein.

● Yehudi Menuhin recently paid tribute to the kibbutz movement. He said the kibbutzim provided an ideal put into practice and must be given the tools to survive. He was sure the kibbutz movement would adapt itself to changing conditions of society in Israel; they were an inspiration to mankind and to the people of Israel.

CONSISTOIRE REORGANIZED

FRENCH JEWRY FACES NEW AGE

PARIS (JCNS) — Facing the facts of a changed and expanded French Jewish community, the ruling body of the Consistoire Central, French Jewry's representative organization, has been broadened to include representatives of provincial Jewry, and is no longer confined to residents of Paris.

This was foreshadowed last November, when the Consistoire's constitution was changed to allow Alsatian Jewry to be represented and to take account of the growing importance of Jewish communities in areas of France other than Paris.

In addition to settling in the French capital, North African refugees have settled in many other areas, creating Jewish communities where none existed before, or where they disappeared through assimilation and other causes a long time ago.

The president of the Jewish community in Algeria, Maitre Charles Hababou, is also a member of the Consistoire Central's ruling body. He represents the 5,000 or so Jews still remaining in Algeria.

Baron Alain de Rothschild, the president of the Paris Consistoire, has been elected a vice-president of the Consistoire Central, as has a Lyons representative, M. Jacques Dreyfus. Admiral Louis Kahn has been re-elected president.

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MONDAY EVENING,
FEBRUARY 14th, 8:15 P.M.

PARTICIPANTS:

CANTOR ZVEE ARONI
and the Synagogue Choir
GORDON KUSHNER
ESTHER GHAN FIRESTONE &
THE FARBAND CHOIR
JENNY EISENSTEIN

SARAH BARKIN SANDLER
LEO SPELLMAN
} Accompanists

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and
The CANADIAN JEWISH CONGRESS
(Central Region)
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OF
JEWISH SCHOOL and YOUTH CHOIRS

Sunday, February 20th, 1966
2:30 p.m.
at the
Holy Blossom Temple
1950 Bathurst Street
Toronto

Mizrachi - Hapoel Hamizrachi Organization
Installation Dinner
Sunday, February the 13th,
6:30 p.m.
Banquet Hall of Eitz Chaim Schools
1 Viewmount Avenue, Toronto
Guest Speaker:
Rabbi S. M. Zambrowsky
National Chairman
Mizrachi-Hapoel Hamizrachi of Canada
Chairman:
Mr. Meyer W. Gasner
$3.00 per plate — Reservations: LE. 7-3181

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TO THE JEWISH COMMUNITY

WE ARE HONORED AND PLEASED TO ANNOUNCE
TO THE JEWISH COMMUNITY OF TORONTO
THE ARRIVAL FOR A BRIEF VISIT OF

Harav Hagaon
PINCHAS MENACHEM ALTER
ROSH YESHIVA
OF YESHIVAT SFAT EMET
IN THE HOLY CITY OF JERUSALEM.

Harav Alter, son of the illustrious late Gerer Rebbe, the sainted Abraham Mordechai Alter, and brother of the present leader of the Gerer Hasidim, Reb Israel Alter of Jerusalem, will spend this weekend in our city as the guest of this committee of Hasidei Ger. The famous Rosh Yeshiva, one of the great religious authorities of our time, will worship this Sabbath at the Agudat Israel center, 129 McGillivray.

THE RECEPTION COMMITTEE

TORONTO'S EVENT OF THE YEAR

P.T.A. CONVENTION, NORTH AMERICA'S HEBREW DAY SCHOOLS (TORAH UMESORAH)

Date: SUNDAY, FEBRUARY 20th, THROUGH TUESDAY, FEBRUARY 22nd
Place: AUDITORIUM, EITZ CHAIM SCHOOLS, 1 VIEWMOUNT AVENUE

SENSATIONAL PROGRAM ON CBC — The Elwood Glover Show Features Interview with
Dr. J. Kaminetsky, Leader, Hebrew Day School Movement
FRIDAY, FEBRUARY 18th, 12 NOON

THE PUBLIC IS INVITED TO ATTEND

FOR INFORMATION AND RESERVATIONS CALL
MRS. I. RUBENSTEIN: ME. 3-1854

Leading participants in the Canadian Women's Brunch in Miami Beach.—Left to right: D. Lou Harris, National Chairman of the State of Israel Bond Organization of Canada; Mrs. Harold Fanaberia, National Chairman of the Women's Division of the Israel Bond Organization of Canada; Mrs. Gershon Avner, wife of the Ambassador of the State of Israel to Canada; Mrs. Mendel Israelson, Chairman of the Women's Division of the State of Israel Bond Organization in Toronto.

DUTCH WAR CRIMINAL ON TRIAL

AMSTERDAM (JCNS) — The trial of Dr. Wilhelm Haster, 61, the head of the German security police in occupied Holland from July, 1940, to the end of 1943, who was arrested in Munich last month, will open there in the spring.

This was stated to a correspondent of the Dutch weekly "De Haagse Post", by Dr. Carl Weiss, the chief public prosecutor in Munich.

Harster is charged with complicity in the deat hof more than 100,000 Dutch Jews. The charges arise from the wartime deportation of Dutch Jews.

The former police chief was freed from a Dutch prison in 1955 after serving two-thirds of a sentence of twelve years' imprisonment, including the time he spent in custody before his trial, on other charges.

Two of Harter's former subordinates, Wilhelm Zoepf, 57, and Miss Gertrud Schlottke, 63, are also charged in Munich with complicity in the death of thousands of Dutch Jews.

Dr. Weiss said that Harster and Zoepf were answering questions during the preliminary inquiries, but that Miss Schlottke was not.

He said much new evidence had come to light in the past few years and his inquiries had been helped by material supplied by the Dutch Government Institute for War Documentation.

Dr. Weiss also said that it was legally out of the question for West Germany to extradite Harster, a German citizen, to Holland for retrial there.

HUMAN RELATIONS

Parental Pressure

DR. ROSE N. FRANZBLAU

QUESTION: I am 11 years old and probably very young to write to you, but I need your advice.

I take guitar lessons every week and it costs $4. I try to practice every day, but my mother thinks I should practice longer.

I am in the sixth grade and next term I'm going into junior high school, so I work extra hard for good grades. I also go to religious school every Monday and Wednesday and sometimes Saturdays.

Do you think, I should stop religious school and pay more attention to practicing and homework or stop guitar lessons?

ANSWER: Unquestionably, you have a very full program. Your own urge to do so well in your studies, and your mother's insistence that you practice more certainly cuts into your free time, but you are probably not fighting for more free time, as much as you are fighting against the pressures from your mother.

* * *

You are already working hard to get better grades. At the same time, you are appreciative of the guitar lessons that your parents have made available to you. It can be a very valuable asset in your social life to come, as well as a source of deep personal gratification to you. Apparently, religion is a basic part of your family life and has undoubtedly contributed to your conscientiousness and reliability. You certainly do not want to give it up. But knowing how meaningful it is to your parents, you use it as a weapon to get what you want. By considering the possibility of giving up your religious training, you are threatening them. You are saying that, unless they give you what you want, you won't give them what they want.

Hopefully anticipating a full social life in the future, you are beginning your campaign for a change in routine now, by raising questions about dropping either religious school or the guitar lessons. Thus fighting about it now, somehow brings the dream of what you want closer to reality.

This may be somewhat confusing to your parents, who are unable to understand the sudden agitation that you display. On the other hand, a youngster may be confused by her parents' insistence that she owes utter dedication to any lessons they make available to her.

* * *

A fight then begins between the parents and the hitherto obedient and contented child. If she cannot rebel openly, she may submit on the surface, but then begin to do poorly in one way or another of her activities. The child may not be aware that, in so doing, she is hurting herself more than her parent, against whom the anger is directed.

Talk this out with your mother. Since you have proved that you are a responsible person, she must believe that you can be relied upon to continue to practice the guitar as much as possible. Certainly the pleasure you get from it will keep you working at it. You will also not fail to give major concentration to the two areas of study, which are really the most important in your life.

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FROM 1730 TO 1966

The Jewish Day School Conquers North America

by a staff writer

It was the year 1730, during the early Colonial period, when the first Hebrew Day School was established in North America. Called, Yeshivat Minhat Areb, and located in New York City, it offered general studies (including Spanish, English, writing, arithmetic) in addition to religious subjects.

By 1854, there were seven Hebrew Day Schools. By the time the second World War ended in 1945, the North American Jewish communities, after more than two centuries of educational effort, could show but twenty-three schools whose curriculum combined both Hebrew and secular subjects. Of these, only six were located outside the New York metropolitan area. At that time, in 1945, there were five million Jews in the United States and Canada, half of them in New York City.

In the last two decades the educational system provided by the North American Jewish community has undergone a remarkable change. From twenty-three schools representing seven communities in five states, the Hebrew Day School movement has grown to a total of 304 schools located in ninety-seven communities (and twenty-nine states). In comparison with 9,000 students in 1944, the Day School movement today enjoys an enrolment of 61,000 pupils.

The major influence effecting the educational change within the American Jewish community is Torah Umesorah, the National Society for Hebrew Day Schools, which, since its establishment by Rabbi Feivel Mendlowitz in June 1944 at a public function in New York, has founded nearly eighty percent of the Hebrew Day Schools built.

At the start, Torah Umesorah worked from a small office in the Wall Street section of New York City. Staff members traveled throughout the country and, in 1948, they more than doubled the number of schools located outside the New York metropolitan area.

The educational and organizational policies of Torah Umesorah were shaped by a rabbinical administrative board which was composed of deans of the major theological seminaries and rabbinical schools in the Jewish community.

Since 1946, the Torah Umesorah staff has been headed by Dr. Joseph Kaminetsky, prominent educator and editor of educational journals. The operational pattern of Torah Umesorah includes not only the establishment of schools but also a wide array of services such as educational supervision, curricular programs, personnel placement, financial aid, public relations, parent education and PTA activities on a national and regional level.

The purpose of the Hebrew Day School is to provide intensive instruction in both general studies and Hebrew religious education In both areas it strives for excellence; its aim is to achieve an educational synthesis between the values of Judaism and the best of American culture. The secular studies program adheres to that recommended by local and state educational authorities; the teaching personnel, often themselves public school teachers, are of varied religious backgrounds. The religious curriculum is approved by Torah Umesorah's Administrative Board.

Within the Jewish community, the new educational format created genuine religious and educational ferment; within the general educational community, the Day School was welcomed since its smaller class structure allowed it to experiment educationally more readily than the much larger public school with its large-sized classes.

The Day School movement has undergone a second phase within the last five years. Until about 1960, the emphasis has been on the elementary school. Since

(continued on page 8)

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WASHINGTON'S WARNING

LET US BECOME SERIOUS

In an official communique disclosing the most recent delivery of Patton tanks to Israel, the U.S. Department of State declared:

"... The United States cannot be indifferent to the potentially destabilizing effect of massive Soviet sales of arms to the area."

This statement by the government of the U.S. could not have been more outspoken had Washington accused officially the Soviet Union of promoting cold war which could lead to a hot conflict in the Middle East.

We know the sad facts. Yet many in our Jewish community, in North America as well as in the rest of the free world, do not realize the seriousness at this moment of the Moscow commitment to support an Arab chauvinistic adventure aimed at Israel.

Only a few days ago Moscow officially announced it would counterbalance in favor of Nasser any Israeli advance in the field of producing nuclear arms.

It may sound partisan but the world knows full well that the Jewish state has no inclination towards nor does it dream of any warlike action against an Arab state. Heaven and earth are witness to the incontestable international fact that the Jewish state wishes peace, strives for peace, works for peace. Its only interest in world affairs is to effect a modus vivendi with its Arab neighbors.

In the case of Israel, modus vivendi and coexistence are not diplomatic cover-up terms aimed at misleading public opinion; they signify exactly what the words imply — way of living and living together.

Israel's dream is to build, together with its Arab neighbors, a peaceful, prosperous home for all Semitic peoples of which the Arabs and Jews are the leading groups. Its political aim is to live and let live. Thus there are very few armies in the world that, like Israel, have the right to call them defense forces. If, under pressure of Russia, the United States supplies arms to Arab nations as well in order to establish a balance of power in the area, Washington is well aware that no Arab nation need defend itself against the government of Jerusalem.

* * *

For several years, the Soviet Union has been creating a Golem, a Frankenstein which may possess some physical strength but has little brain power. One twist of a chauvinistic Cairo nerve can lead to a calamity worse than Viet Nam, to World War III; for Israel and its friends abroad never will tolerate an invasion of the peaceful, hardworking people dwelling in Zion.

As for us: for the Jews of the free world and friends of Israel belonging to the different denominations and religious communities, the time has come to speak up loudly and clearly against Moscow's arming of the enemies of Israel. Many interests are involved which may dictate a Munich-like ostrich policy vis-à-vis Russia's Mid-East warmongering. But unless, God forbid, we want to be sorry afterwards, we must become neurotic now and really mobilize forces against the Red provocations in the countries surrounding the Jewish state.

Of course, the old-fashioned Zionist movement may be impotent to do this job because of old age and an entrenched bureaucracy. But it is the task of our generation; it is Providence that gave us this rendez-vous with Jewish destiny. The time to play Zionist politics is over — if the U.S. government officially states that there is a danger in the Middle East because of "massive Soviet sales of arms to the area."

For the sake of Zion, for the sake of peace we must mobilize public opinion against this Soviet outrage in arming those who overtly proclaim as their aim the destruction of Israel.

A HASIDIC LEADER IN TORONTO

REB PINCHAS MENACHEM ALTER

In the wonder world of Hasidim, there are a few outstanding schools which, to this day, in our modern society have remained centers of inspiration to hundreds of thousands of devoted Jews. To these few schools of great influence belongs **Ger**, named after a small town near Warsaw which, prior to World War II and the holocaust, had been internationally renowned as the central address of Hasidic Poland.

The previous three teachers of Ger — Reb Itche Meir, famous for his scholarly work, Hidushey Rim; Reb Aryeh, author of the Sfat Emet, and Reb Abraham Mordechai — had influenced generations of Jews in East Poland to an extent which has very little comparison in the Jewish world. Today the present Gerer Rebbe, Reb Israel of Jerusalem, and his brother, the Rosh Yeshiva, Reb Pinchas Menachem Alter, lead the world center of Ger from its headquarters in Jerusalem. In the Hasidic world, Ger has been known and revered especially as the "rational", scholastic school in Hasidism. It also has been known for its unparalleled devotion to the idea of Jewish return to Eretz Israel. Today tens of thousands of Israelis are followers of this school.

This weekend Toronto will have the unusual honor of welcoming the eminent scholar, Reb Pinchas Menachem Alter, spiritual head of the Sfat Emet Yeshiva. He will be warmly greeted by all those in our community who value the contribution of Ger to the spiritual rebirth of Torah Judaism.

B.G: The box is empty — underneath.

MIKE, YEDIOT AHRONOT, TEL AVIV

background

NEW TRIAL IN MOSCOW

From ou JCNS Correspondent on East European Affairs

Jews and antisemitism feature large in the writings of Andrei Sinyavsky and Yuli Daniel, the two Russian authors who went on trial in Moscow on Monday on charges of disseminating anti-Soviet propaganda.

Writing under the pen names of Abraham Tertz and Nicolas Arzhak, respectively, the two men will face charges of smuggling their writings out of the Soviet Union and publishing them abroad.

Sinyavsky's best-known novel, "The Trial Begins," centres on the case of a Jewish doctor, Rabinovich, who is accused of performing an illegal abortion. and has obvious and direct reference to the infamous "doctors' plot" of the Stalin era.

Typical attitude

The attitude typical of certain official Soviet circles is portrayed by the character of the prosecutor, Vladimir Piotrovich Golubov, who studies the case of Rabinovich "with disgust." He takes it for granted that, "because of Rabinovich's middle-class bourgeois origin, he is, like all others of the same origin, hostile to Socialism." Rabinovich, in Golubov's view, proves to be "brazen and pushy, like all Jews."

At a party attended by several other Soviet prosecutors, into whose hands the case of Rabinovich has fallen, the charges grow. He is a "killer-doctor," the official phrase used in 1953 during the "doctors' plot."

In an "epilogue," the Jewish doctor, sent from prison to prison, has become a thoroughly mixed up personality. Labelled a "child-murderer," he finds himself in the concentration camp of Kolyma, in the distant East, where, the author says, there were still a "mere 10,000 prisoners" in 1956.

There, his prison mate is none other than the prosecutor's son, Seriozha, sentenced for anti-Soviet activities.

Rabinovich, who was to have been tried along with the other "killer-doctors," has either gone mad, been forgotten or — those in authority say, "cunning Jew that he is — simulates madness, knowing that we are more tolerant towards them and often let them go free."

While engaged on digging a trench, together with Seriozha and the author, and watched over by an armed guard, Rabinovich suddenly displays a return of faith in God. But he talks of God's existence and non-existence in the same breath.

Sitting there, writes Sinyavsky, this lean Jew, his hair in a prison cut, his old pair of trousers covered in mud, lifted an old rusteaten sword, found in the ground, as if he held an umbrella and began to shout: "In the name of God! With the help of God! In place of God! Against God! As if he really had gone mad. There is no God. There is dialectics. Hurry, forge the sword for the new ideal."

There are other references to Jews in this and in other works by Sinyavsky. In "The Trial Begins," the prosecutor declares at one point: "We shall never allow the Rabinoviches to undermine the basis of our society. We will not permit our enemies to destroy us. We will destroy them."

There is a passage questioning whether there is in Russia "Antisemitism in the name of internationalism, or internationalism in the name of antisemitism."

The real name of the second accused, Yuli Daniel, who adopted the pseudonym of Nicolas Arzhak, is Daniel Meyerovich, the son of Mordecai Meyerovich, a Jewish dramatist in the Ukraine.

The only book of his so far published abroad — "Redemption" — also has passages dealing with the position of the Jews in Russia. One of his heroes, who sings about the gypsy's freedom "to go where you like to travel when and where you like" has the unmistakable Jewish name of Misha Lurie.

Curiously, the Russian press, while using some of the phrases Zhdanov once used to denounce Jewish writers for their "cosmopolitan ideas," has so far made no mention of Daniel's Jewish origin.

Analysis

ISRAEL AND THE BOMB: ALL FACTS ARE NOW REALED IN A NEW BOOK

by JCNS Diplomatic Editor

Israel's "present flirtation with nuclear weapons development, or at least plutonium stockpiling, may well be designed to create a bargaining position with the Western Powers, and especially with the United States".

So says Leonard Beaton, the defence expert in a new book published in London, England.* Mr. Beaton suggests that the West is likely to be faced with an Israeli request for real assurances of Israel's security as the price of non-nuclear status.

But, he points out, these assurances could really only be given if Israel were supplied with large quantities of effective military equipment. And even if Israel were to accept a non-nuclear status, she was still likely to go on increasing her reactor capacity, her stock of plutonium and her ability to build nuclear bombs.

Against the deterrent power which possession of nuclear weapons would give her, Israel had to weigh a number of disadvantages. Israel had to calculate whether others were likely to make nuclear weapons available in some form to Arab countries or whether some nuclear power might not give enough assistance to make home-produced nuclear weapons a possibility.

"For Israel to start the armament of all countries in the Middle East with nuclear weapons might well prove in the long run to be suicidal.

Mr. Beaton estimates that Israel's nuclear reactor at Dimona, built with French help and subject to no international inspection, is capable of producing enough plutonium for one bomb a year.

The "great remaining question" was whether Israel would build a chemical separation plant for the plutonium being produced at Dimona, without which the plutonium was inaccessible.

This question, states Mr. Beaton, raises issues not just of military importance, but of survival. There could be little doubt that the development which is most likely to lead to a major effort by the Arab countries to destroy Israel would be the conviction that nuclear weapons were under active construction but did not yet exist."

The small Soviet research reactor in Egypt is not large enough to produce plutonium in military significant quantities, Mr Beaton points out. Its importance is in the part it plays in training scientists and technicians.

However the close relations of Egypt and India, which extends to co-operation in aero-engine development, could conceivably lead to some form of nuclear co-operation — and there is a real likelihood that the Indians will soon decide to carry out a nuclear explosion.

*"Must the Bomb Spread" (Penguin Books in association with the Institute for Strategic Studies.)

letters to the editor

GEORGE DREW AND DISCRIMINATION

Dear Editor:

Regarding the hate propaganda-resolution introduced by E. A. Dunlop, Conservative MPP for Forest Hill, I wish to state that I had the pleasure of arranging and leading a deputation of the Canadian Jewish Congress, at the request of A. B. Bennet, president of Ontario region, to interview the Hon. George Drew, Premier of Ontario, during his first year in office. The purpose was to urge his government to introduce a bill prohibiting discrimination by resort hotels and beaches barring non-Gentiles.

After a lengthy discussion by the committee with Col. Drew, his instructions were issued to the Attorney General to prepare a bill for the following session of the Legislature. Thus the first bill against discrimination was passed by the Conservative government of Ontario.

This deputation consisted of Archie Bennett, Eddie Gelber, J. I. Oelbaum and Sam Zacks.

Toronto. **C. J. Garfunkel**

ZIONIST PRINCIPLES

Dear Editor:

I was sent a notice from the Toronto Zionist Council to inform me of a forthcoming meeting and on the agenda there was included a panel discussion on the following topic:

Has the time arrived for the adoption of a resolution limiting the privileges of Zionist leadership in this community to those Zionists who contribute adequately to the U.J.A. of Toronto?

It seems to me that this is a very petty issue for the leaders of our Jewish community to be discussing, particularly in a panel discussion.

There are so many important issues today that would be meaningful to all of us.

Downsview **Carole Smith**

MEN AND LETTERS

YEATS AND THE CABALISTS

by PHILIP HOBSBAUM

The Cabala is a collection of esoteric commentaries upon the Torah. It seems to me much overestimated as theology but very much underestimated as an influence, particularly on literature. Milton found it useful, though his acquaintance may have been indirect, and a modern poet, Nathaniel Tarn, has founded many of his writings upon Cabalistic texts. But the author who used the Cabala to most purpose was W. B. Yeats, the great Irish poet whose centenary we celebrated earlier this year.

Yeats was not only one of the founding fathers of the modern movement in literature; he was also one of the last of the nineteenth century symbolists. And, as F. A. C. Wilson has remarked, the symbolist movement, especially in France, had its roots in unorthodox mysticism. Yeats followed the interests of his French masters through alchemy to Cabalism and beyond, into a study of ceremonial magic.

He refers in one of his letters to the Cabala as his "bible," and claims in his autobiography that he could never have written without its inspiration. "As I mastered the Cabala I discovered that the geometric symbols were a series which I could classify according to the four elements... I allowed my mind to drift from image to image and these images began to affect my writing, making it more sensuous and more vivid."

Intimate connection

How did Yeats come to share in this general interest among intellectuals of the late nineteenth century? One of the prime movers in this Christian form of Cabalism was a failed priest who wrote under the pseudonym of Eliphas Levi.

According to his biographer, A. E. Waite, Levi visited London in the 1850s and fired a number of his fellow-mystics with an enthusiasm for the Tarot pack.

This is a form of prognostication by cards; the original use of cards, in fact, was to tell the future. But Levi did not stop there; he actually claimed an intimate connection between the Torah and the Tarot, as evidenced by the similarity of their names, and based his interpretation of Cabalistic writings on the latter.

One of Levi's chief disciples was Dr. Wynn Westcott, a prominent Rosicrucian and coroner for North-East London. Westcott translated the "Sepher Yetzirah" and also wrote an introduction to the Cabala itself. In 1888 he helped to found the Society of the Golden Dawn, a group of Cabalists who originally were an off-shoot from the Rosicrucians.

Westcott's ally in this enterprise was S. L. Macgregor Mathers, who, of all these latter-day Cabalists, was the one who influenced Yeats the most. He, like Westcott, was something of a scholar; though not, I think, a Hebraist.

His translation of the Clavicula Salomanis is made from manuscripts which are written in Latin, French and Italian. Even Macgregor Mather's most famous work, his edition of the Zohar, derives from a Latin "original." But there can be no doubt that this was the edition most frequented by Yeats.

Yeats' own tributes to Mathers are sometimes more than a little wry — "He had much learning but little scholarship... He was a necessary extravagance." But Yeats certainly went in some awe of this forceful student of the occult. He quotes Mathers, who was a tall and virile figure of a man, as saying that when he dressed in Highland clothes he felt like "a walking flame."

This image was not lost on Yeats when he came to write his poem about Byzantium. And, in another poem, Macgregor Mathers is commemorated most nobly.

He had much industry at setting out,
Much boisterous courage, before loneliness
Had driven him crazed..
a ghost-lover he was
And may have grown more arrogant being a ghost.

As this will show, the nature of Mathers' influence over Yeats was highly personal. For example, Yeats records that Mathers told him to press against his forehead a cardboard symbol; whereupon Yeats saw a desert and a black Titan raising himself up by his two hands from the middle of a heap of ancient ruins.

This image, too, was not lost. It comes, most remarkably, in Yeats' poem "The Second Coming."

... a shape in the sands of the desert
A shape with lion body and the head of a man,
A gaze blank and pitiless as the sun,
Is moving its slow thighs...

This is a masterly heightening of what must have been, at best, a confused sense-impression — hardly made clearer by Mathers' learned exposition upon the fire symbol he was using to produce it. Such, however, were Yeats' masters in Cabalistic lore: Mathers, Westcott and (indirectly) Eliphas Levi.

No doubt we could have wished him better companions and a more sound philosophical basis for his poetry. But what counts is the work actually produced, and this certainly transcends its immediate sources.

Yeats belonged to the Society of the Golden Dawn for several years, and indeed speaks of it as the chief influence upon his work until he was 40.

He was, as Richard Ellmann remarks, fascinated by the ritualism of the order. East member was encouraged to meditate upon the central symbol of the rose; and this may explain why the rose predominates so much in Yeats' earlier poems — "The Rose upon the Rood of Time," "The Rose of the World," "The Secret Rose," etc.

But ultimately it was not ritualism that most deeply moved Yeats but the actual Cabalistic works themselves Or, rather, those to which he had access. As I said earlier, he relied chiefly upon Macgregor Mathers' translation of three books of the Zohar, entitled, a little arrogantly, "Kabbala Denudata."

We find Yeats, in his mystical treatise "A Vision," referring to a venerated book of the Cabala "where the beard of God winds in and out among the stars." This would seem to be a reference to what Mathers calls "The Book of Concealed Mystery," and to its second chapter where, strand by strand, the "beard of truth" is numbered, assessed and interpreted.

(Continued on page 8)

SERMON FOR THE WEEK

A LIBERATING FAITH

Nineteen hundred years ago the great Jewish leader, Rabbi Johanan ben Zakkai, wished to expose in detail certain sharp practices. He was convinced that it was desirable that the people who were inclined to indulge in these should know that the scholars were not ignorant of their ways. On the other hand, however, he was afraid that his description might put ideas into people's minds. "Woe to me if I say it, and woe to me if I do not say it."

A later rabbi observed that in his opinion Rabbi Johanan did say it, and he quoted in support the verse: "For the ways of the Lord are right, and the just do walk in them. But transgressors do stumble therein."

The implication of this passage in the Talmud is that the way of the Torah is upright and straight, but only the straight can appreciate that it is so. The crooked will twist the Torah itself to suit their own purpose. Like a stick in water, which is really straight but which appears bent, the Torah is frequently the object of a mental and spiritual optical illusion.

Great good has been achieved in human history through religion. One thinks of such things as the abolition of slavery, the improvement of working conditions, the provision of hospitals and homes for the infirm.

But dark deeds have also been done in the name of religion: inquisitions, holy wars, and persecution. For the harshly aggressive projects his aggressiveness onto his faith, the intolerant makes his faith intolerant, the narrow-minded reduces his faith to his own limited scale.

This is why there has been developed in Judaism over the ages the ideal of Yashruth, "rectitude", "uprightness", "straightforwardness". It is said that when the famous Gerer Rabbi was a young man he studied with a colleague of brilliant but twisted mind. Although a page was missing from the book they were studying, this scholar, not noticing it, tortured the text until he "made sense" of two totally disconnected passages. When the Gerer discovered what had happened he refused to study further with a man whose mind was sufficiently bent to see meaning when there was not meaning.

It is, of course, true that Judaism has an effect on character. Claude Montefiore was wrong when he said that the rabbis, in their total emphasis on the deed, neglected character. Modern psychology has demonstrated that by the constant expression of the good in action there is deep impression on man's inner life. All this is true and yet Judaism is only capable of improving the character if there is character to be improved.

It is not Judaism that is at fault, for instance, when a strictly observant Jew, as sometimes happens, is a tyrant in his home, imposing his standards ruthlessly so that his family come to hate a faith they were intended to love. If such a man were irreligious, he would seek to impose his irreligion with the same lack of consideration for the feeling of others.

This explains why, together with all the wisdom and truth contained in the Jewish sources, there are to be found, occasionally, ideas which strike us as foolish, irrelevant and perverse. For one can read ideas into the Torah as well as out of it and it all depends on who is doing the reading.

We need Judaism to make us better men and women. But Judaism needs men and women of character so that it might emerge as the glorious liberating faith it was meant to be. As the psalmist put it long ago: "Do good, O Lord, unto the good, unto them that are upright in their hearts."

Dateline: NEW YORK

By Trude Weiss-Rosmarin

YIDDISH SUCCEEDS ON THE STAGE

Herschel Bernardi has replaced Zero Mostel as Tevye in "Fiddler on the Roof," now in its second year as a Broadway hit. Less ebullient and more subdued than Mostel's, Bernardi's interpretation of Sholem Aleichem's most memorable character has met with much critical acclaim.

On the other hand, Dore Schary's production of "a play with music," based on Dan Jacobson's "The Zulu and the Zayda," has had a mixed reception. Menasha Skulnik as the Zayda has been compared to Sean Connery by the "New York Times," but connoisseurs of the Yiddish stage are not amused by his antics. Nevertheless, "The Zulu and the Zayda" is playing to full houses.

"Hello, Charlie"

Sholem Aleichem's popularity with Broadway audiences has given the Yiddish stage a new lease on life, and other Yiddish plays have done well. "Hello, Charlie," a "Yiddish American musical," was the "in" play to see for a number of months.

In the words of Leonard J. Lyons, one of the columnists who tell New Yorkers what is the done thing, it was "chic to head for the Anderson Theatre and see the Yiddish musical 'Hello Charlie'. It has everything".

The new attraction at the Anderson, Boris Tomashevsky's "Dos Pintele Yid", may not be quite so chic, but it is a huge success with Yiddish-speaking audiences.

At the East Broadway Folksbiene, "Dos Finfte Gebot", by David Licht, has been performed at weekends only, and in the Yiddish Village Theatre Yiddish cabaret acts and films from yesteryear prove that those who prophesied the early demise of the Yiddish theatre underestimated its vitality.

Los Angeles, which has displaced Chicago as "the second city", has proved to be fertile ground for Yiddish theatre and cabaret, as, indeed, has Chicago itself. Entertainers with Yiddish repertoires are much in demand by Jewish community centres and synagogues.

Suddenly, everybody seems to understand Yiddish; the time when not to understand Yiddish was a sign of perfect acculturation is no more. True, the American Yiddish which third-generation American Jews can understand, is resented and denigrated by Yiddish literati and purists, but this does not detract from the enjoyment of Yiddish programmes in the provinces.

In the 32 synagogues and Jewish centres I have visited during the past three months or so I have counted 27 Yiddish programmes presented or to be presented.

On the non-Yiddish scene, the Jewish Theatre for Children, affiliated to the Jewish Education Committee of New York, is doing very well, too. It is observing its twentieth anniversary at present and, although its performances are not advertised, they are packed to the 800-seat capacity of the auditorium.

Directed by Samuel J. Citron, who also doubles as a playwright, the Jewish Theatre for Children gives between 14 and 20 performances annually. An estimated quarter of a million children at least, their teachers and some of their parents have attended the theater's productions. Tickets are available only to the schools affiliated to the Jewish Education Committee.

In addition to delighting and inspiring youthful audiences, the Jewish Theatre for Children conducts the annual "Golden Pen" play-writing contest (the prize to the winner is $1,000), which has stimulated and enriched the writing of children's plays on Jewish themes. A member of the staff of the London Chronicle, Pamela Melnikoff, won the contest in 1961.

In previous years, the Poetry Centre of the 92nd Street Young Men's and Women's Hebrew Association was also part of the non-Yiddish scene, but now it does full justice to Yiddish — and Hebrew — poets. The "Y" has also changed its policy of small advertisements for Jewish lectures. These day the display advertisements of the "Y's" Jewish programmes are as large and as frequent as those of general cultural offerings.

With respect to children's programmes, however, the picture is different. Of the 25 plays and festivals the "Y" is offering this year, only three have any Jewish content. At a time when the Jewish Theatre for Children must ration its seats, perhaps the "Y" should substitute plays on Jewish themes for "Rumpelstiltskin", "Hansel and Gretel", "The Emperor's New Clothes" and so on, especially since theatre, ballets and concerts for children are plentiful in New York.

ROTHSCHILD SYNAGOGUE RENOVATED

PARIS (JCNS) — Pari's main synagogue in the rue de la Victoire, popularly known as "Rothschild's Synagogue", is to be renovated for the first time since it was built in 1873. The job will take two years.

The municipality, to which the building belongs under the laws of separation between State and Church, will pay $ 120,000 of the estimated total $ 162,000 cost. The Consistoire will pay the rest over five years.

The outside of the synagogue has already been whitewashed in accordance with the French Government's scheme to refurbish all Paris monuments and buildings of interest.

Report from Israel

ORTHODOX CABINET MINISTER PROMISES AID TO REFORM TEMPLE

ZIONISTS, B'NAI B'RITH REFUSE HALL FOR NON-TRADITIONAL SERVICE

JERUSALEM, (CJN) — Reform and other non-Orthodox congregations requiring financial help to build places of worship or acquire religious appurtenances can obtain such help for the asking from the Ministry for Religious Affairs.

It is understood that the Ministry is prepared to extend the same assistance to these congregations that it extends to Orthodox congregations in organizing and holding services. Leaders of the Reform movement in the United States have been informed of the Ministry intentions.

On the other hand, Rabbi Moshe Zager, leader of the Kfar Shmaryahu Progressive Congregation, whose attempts to organize services in Tel Aviv met with several ostensibly officially-inspired rebuffs, told The Jerusalem Post:

"As far as I know, none of the Progressive movement's seven congregations in Israel "has ever got a single thing from the Ministry for Religious Affairs."

On this specific charge, an informed observer, who is also close to Progressive Judaism, said that the congregations apparently never really asked the Ministry for "standard assistance. If they had, they probably would have got it — barring the usual bureaucratic negligence or red tape."

Rabbi Zager, in an interview over Kol Yisrael's English language "Jerusalem Calling" programme, said that the refusal of B'nai B'rith and Z.O.A. House to allow a Progressive congregation to rent their premises in Tel Aviv for services "apparently was due either to pressure from the Rabbinate, or to local pressure".

HEKHSHER AT STAKE

Rabbi Zager told the press that in the case of Z.O.A. House, Mr. Jacques Torczyner, President of the Zionist Organization of America, had told him that "it could not afford to allow Reform services on the premises lest the kashrut approval be withdrawn. This would deprive it of essential income from weddings and banquets."

In conncetion with the congregation's request to rent Beit B'nai B'rith, which was refused on the grounds that Chief Rabbi Unterman might object, it is understood that the Chief Rabbi was not consulted and would have preferred not to have his name mentioned in connection with the refusal. In fact, if consulted quietly, he would have given a reply in line with what is now understood to be the Ministry's permissive policy, it is believed.

Meanwhile, leaders of the Conservative congregation in Ashkelon, which has been denied further use of Wizo premises in the Afridar quarter, said they would hold outdoor services if they do not get new premises by then.

AT BRANTFORD BB LODGE. - At a Hebrew University Evening sponsored by Brantford Lodge, B'nai B'rith 1154, at Beth David Synagogue, Allan Bronfman addressed the Brantford Jewish community on the Hebrew University's Endowment Program.
Pictured above are (left to right): William Brown, president, Brantford Jewish Federation; Sam Nyman, chairman, Brantford Chapter, Canadian Friends; Jack Jacobson, regional director, Canadian Friends; Allan Bronfman, national president, Canadian Friends of the Hebrew University; Maurice Stren, president, Brantford Lodge, B'nai B'rith; Joseph Lunenfeld, former resident of Brantford, now a vice president of Toronto Chapter, Canadian Friends.

DUTCH PROTESTANT CLERIC SETTLES IN ISRAELI KIBBUTZ

AMSTERDAM, (JCNS) — A minister of the Dutch Reformed Church is joining "Nes Ammin", the Protestant settlement in Western Galilee founded as "evidence" of Chrisitan solidarity with the State of Israel and the Jewish people.

The settlement, begun about four years ago as the joint venture by Dutch and Swiss groups, with participation by some West Germans, is in its first stages of development.

A few adult couples are living there with their children, and a number of youths and girls between the ages of 18 and 20, from Holland, Switzerland and the United States, work there for periods of two months to a year.

One of the settlers is Dr. J. Pilon, an initiator of the scheme. He was formerly attached to the Scottish missionary hospital in Tiberias.

ISRAELIS AND ARABS AT MEET

GENEVA (JCNS) — Israeli and Arab delegates were sitting together at the fourweek conference which opened here last week of the European and Mediterranean Region of the International Civil Aviation Organization.

This is a technical conference designed to sort out the problems associated with the high density of aerial traffic in the region, which is complicated by the number of individual States in the region, the large amount of military activity in its air space, and increasing air speeds.

Mr. Zvi Oren, the senior Israeli delegate, told the JCNS correspondent that the conference had opened in "a good working atmosphere". However, he pointed out, no co-operation with Israel was forthcoming from the Arab States on air traffic control.

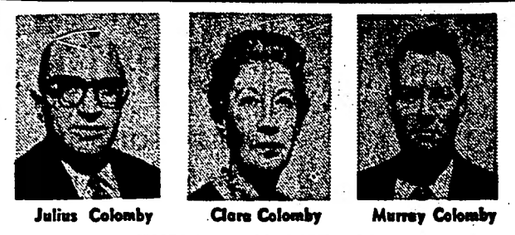
W. GERMAN FIRMS DEFY ARAB BOYCOTT

BONN, (JCNS) West German industrial firms are reported to be meeting business difficulties with the Arab States and to have complained to the Bonn office of the Arab League.

They are also reported to have been advised by Hassan Fakoussa, the director of the office, to complain direct to the Arab Boycott of Israel Office in Damascus.

Bonn political abservers say that official Arab circles have stepped up their activities in view of the forthcoming trade talks between West Germany and Israel.

Increasing difficulties in normal Arab trade with West German firms might be seen as part of an Arab attempt to influence West German public and official opinion against future commercial relations with the Jewish State.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IN DRAMA. - (from left to right) Ben Lennick, Dennis Gilliland and William DeMarois, in Clifford Odet's The Country Girl, at Toronto's Hydro Theater.

toronto after dark

O'KEEFE SCHEDULE

The following is a list of attractions that have been booked into O'Keefe Center between now and next May:

February 14 through March 5th, Funny Girl, musical comedy starring Lillian Roth, Anthony George and Marilyn Michaels; March 8th through 12th, Spring Flower and Garden Show; March 14th through 16th, Duke Ellington and his Orchestra; March 17th through 19th, The Johnny Cash Show, with Johnny Casn, Tex Ritter, June Carter, the Tennessee Three and the Statler Brothers Quartet; March 25th through 27th, Petula Clark; March 28th through April 9th, Ivanov, starring Sir John Gielgud, Vivien Leigh Roland Culver, Jennifer Hilary, John Merivale, Edward Atienza, Ronald Radd, Helen Christie, Ethel Griffies, Paula Laurence and Dillon Evans; April 12th through 23rd, The National Ballet of Canada, Spring Repertory; May 9th through 21st, Ethel Merman in a Lincoln Center revival of Annie Get Your Gun.

SECOND CITY REVUE ON THIRD VISIT

The Royal Alex brings back for its third engagement Chicago's ever-popular, The Second City Revue, from February 15 through 19th.

The satirical hit playfully flays such institutions as the Great Society, Summit Diplomacy, Eggheads and Sex.

Appearing will be Avrey Schrieber, Jack Burns, Dick Schall, Bob Dishy, Penny White.

The Monday night preview is a Valentine's Day Sweetheart performance. Ladies, accompanied by husband, boyfriend or sweetheart, will be admitted free. Regular engagement begins Tuesday, February 15th, and runs till Saturday, the 19th. Evenings at 8:30; Friday and Saturday, two shows at 6 and 9.

DRAMA FESTIVAL

Twelve drama clubs have entered productions for this year's Central Ontario Regional Drama Festival. Of the twelve plays entered four are original plays by Canadian playwrights.

IN REPERTORY. - Barbara Hamilton as Amanda Wingfield in a scene from Canadian Players' production of The Glass Menagerie by Tennessee Williams. The play has been directed by Marigold Charlesworth with settings and costumes by Mark Negin. It alternates with The Importance of Being Earnest, at Toronto's Central Library Theater.

LONG RUN FOR COUNTRY GIRL

It is predicted that The Country Girl by Clifford Odets, featuring Sylvia and Ben Lennick and directed by Jack Merigold, at the Hydro Theater, will be performed for an indefinite length of time. Others in the cast are Martin Lager Steffany Conwright, William de Marois, Dennis Gilliland, Graham MacCannell, Jeannie Coulthard, Shannon McGibbon. Sets are designed by Robert and Joanne Hall; lighting by John Stammers; production manager, Robert Spearin.

THE MAGIC PLANET NEXT

At the termination of The Emperor's New Clothes, Eli Rill will present at the Colonnade, The Magic Planet. Featured will be Nadia Snow and Patrick St. Clair.

THE MECHANIC UP NORTH

For two performances, this evening, Friday, February 11th, and tomorrow, February 12th, The Mechanic will be performed at the theater of York University. George Luscomb, who presents Jack Winter's hilarious farce on automation, had a hand in designing the new theater.

KEEP SMILING

GOOD ENOUGH REASON

A little Catholic lad and his little Jewish friend were playing in the street.

Suddenly the little Catholic boy said, "My priest knows more than your rabbi!"

"So why shouldn't he? You tell him everything!"

A NEW ADDITION

Winding up his Bar Mitzvah speech, the youngster said:

"And for making this Bar Mitzvah day possible, I should like to thank my dear parents, my beloved teacher Mr. Greenberg, and my psychiatrist, Dr. Freudenthal!"

LIKE POP

The teacher asked Albert, son of a garment manufacturer, to name the four seasons.

Albert thought a moment.

"I can only think of two, teacher—busy and slack."

DIPLOMATIC

A little girl went to the grocery store for her mother. She bought five rolls of bathroom tissue and asked the grocer to charge them. Though he remembered her face, for the moment he couldn't remember the name.

"For whom it is, sweetheart?"

"Oh, we're all going to use it," answered the youngster.

GERMAN-ISRAELI SOCIETY

BONN. — A committee to form the first German-Israeli Society has been registered in Bonn. Dean Heinrich Grueber, a prominent leader of the Evangelical Church, who risked his life to help Jews in the Hitler period, is the chairman. — (B. U.P.)

the lively arts • BY D. COHN

● The Last Chapter, a film history of the life and death of the Jews of Poland, will have its premiere on Monday evening, February 21st, in New York City. Written by S. L. Shneiderman and narrated by Theodore Bikel, it is sponsored by the American Jewish Congress.

The Last Chapter tells the story of the Jews of Poland from medieval times down through the end of World War II and the immediate post-war years. The film was ten years in the making.

● For the first time in motion picture history, the audience of Ten Little Indians will be given an opportunity to solve the intriguing mystery during the "Whodunit" break, during which all the victims and suspects will be reviewed on screen.

The film, by Seven Arts Productions, is being shown at Toronto's Imperial, Yorkdale, Golden Mile and Runneymede Theaters Cast includes Hugh O'Brien, Shirley Eaton, Leo Genn, Wilfrid Hyde-White, Stanley Holloway, Daliah Lavi and Fabian.

● Ida Kaminska, founder and director of the Yiddish State Theatre of Poland, says that a new Jewish cultural center which would also house her theatre company is being built in Warsaw and is expected to be completed within the year. It will be equipped with every modern technical device and a large stage which will have room for every type of play and dramatic experiment. It will accommodate 300 and will be able to seat another 200 if necessary.

Mrs. Kaminska's company now is preparing a stylized version of an old Jewish comedy as well as Arthur Miller's latest play, Incident at Vichy.

Her troupe has received invitations to visit six countries, including Israel and West Germany. Asked whether there was a chance of a tour of the Soviet Union, she replied: "This possibility appears now more promising than ever before.

Of, A Shop in the High Street, a Czech film, she says that it was her first post-war film and the only non-Jewish one in her career. Relating how she came to be chosen, Mrs. Kaminska says that when the Czechs embarked on the film they had already decided that the part of the old and enfeebled Jewish shopkeeper should be played by a Jewish actress from Poland or the Soviet Union.

"It so happened that when the scouts from Prague arrived in Warsaw, I was giving one of my now rare performances on the stage. They liked it and offered me the part straight away."

● John Steinbeck, whose Pulitzer Prize winning novel, The Grapes of Wrath, dramatized the desperate want of depression-era America, believes America today is in "deep trouble" because of its affluence. He and his wife now are visiting Israel.

Says Steinbeck, "We have achieved comfort, ease and security—the things people have been trying to achieve since the beginning of time. Now the problem is survival. Earlier civilizations that have come to this point have disintegrated in the absence of the hunger and disease that had kept them strong. The challenge to America now is to find new things worth accomplishing."

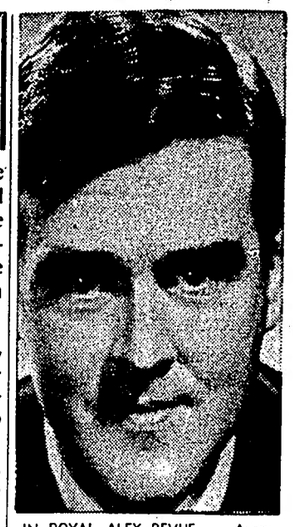
"America and Americans", according to the Jerusalem Post is the title and subject of Steinbeck's soon-to-be-published latest work. He describes the book as "diagnostic', adding that "Europeans always take us apart. It's never been done by an American."

Steinbeck sees the American as "a paradoxical animal, hard to pin down as any one thing. Yet there he is, and a southern Negro has more in common with a New England Yankee than either one of them has in common with anyone else."

Of himself and his wife, Steinberg says, "We're old-fashioned American Protestants who were brought up on the Old Testament. Israel is like a folk memory to us, and we've always wanted to to see it."

Steinbeck spoke of his great-grandfather who was in Israel in the 1840's with his wife, three daughters and a brother. A Massachusetts Congregationalist by the name of Dickson, he came to Palestine with a plan to convert the Jews to Christianity. But he found that the Jews were too buy with their own problems of staying alive under Turkish rule to become Christians, who were in even worse odor with the Turks. Leasing a plot of land, he was robbed by his laborers and finally left the country after Beduin attacked the farm and killed his brother.

"I hope to have a better trip than great-grandfather had,' quipped Steinbeck. "I have no intention of converting the Jews. I'm happy to have them stay as they are."



IN ROYAL ALEX REVUE. — Avery Schreiber, performer in The Second City Revue, now playing at Toronto's Royal Alexandra Theater till tomorrow, Saturday, February 19th.

A SCIENTIFIC NUT? - Norman Welsh, who plays the role of Mobius in Friedrich Durrenmatt's The Physicists at Toronto's Crest Theater, till Saturday, February 19th.

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BRIGHT NEW FACES IN ISRAEL'S PARLIAMENT

By FRANCIS OFNER — Tel Aviv

A particularly refreshing aspect of the newly elected Knesset is the fact that about a quarter of its 120 Members are new faces, if not in public life, then in the House.

Being the largest party block, the alignment of Mapai and Ahdut has the most newcomers—ten in all. Probably the most notable is Reuven Barkatt, now 60 years of age.

Until last week, Mr. Barkatt was secretary-general of Mapai, a post he had held since 1961.

Former Foreign Minister Golda Meir is new Secretary general.

All through this period, he tried to act as a peace-maker between Mapai's warring factions, but without success. In 1964, he decided to come out publicly on Mr. Eshkol's side, taking an important section of the Mapai party machine with him.

Before 1960, during the twelve years from the foundation of the State in 1948, Mr. Barkatt headed the international relations department of the Histadrut.

He was also for a short time Israeli Ambassador to Norway.

Sharpened pencils

Another new alignment Member of the Knesset is Zeev Sharef, who is general adviser to the Prime Minister. Mr. Sharef's place in the history of modern Israel was spectacularly secured when he was charged with — and carried through — the setting up of Israel's whole Civil Service in 1948, including the provision of sharpened pencils on every desk.

The three younger new alignment "stars" are Mrs. Shulamit Aloni, Arie ("Liova") Eliav and Dr. Zvi Dinstein.

Mrs. Aloni, a lawyer, is a Mapai "young Turk" who was for years close to the Dayan-Peres group which split away from Mapai to form Rafi. She has only recently drawn nearer to the Eshkol group.

Moscow-born Mr. Eliav, 44, served in the British Army during the Second World War, organised refugee camps in Europe afterwards, served as a lieutenant-colonel in Israel's War of Liberation, and then became the chief organiser of development projects in Israel and abroad.

He also found time to put in a year's service as First Secretary of the Israeli Embassy in Moscow and has lately been head of Mapai's organisation department.

Dr. Dinstein in 38. Born in Tel Aviv, educated at the Hebrew University and the University of Geneva he has many overt and covert activities to his credit in the fields of immigration, arms purchases, and so on.

He also has extensive experience as a senior civil servant, having been controller of foreign currency at the Ministry of Finance for many years. He is now Deputy Defence Minister in the new coalition Government.

Five of Rafi's ten Knesset Members are sitting for the first time. They include Mr. Itzhak Navon, for eleven years Mr. Ben-Gurion's political secretary, and for the past two years a tireless campaigner against illiteracy among Oriental immigrants.

Born in Jerusalem 44 years ago, Mr. Navon, whose family originated from North Africa, was widely tipped as being in line for a Cabinet seat, before Rafi broke away from Mapai.

Newcomer from Tunisia

Another Rafi newcomer is Mrs. Mathilda Ghez, a comparatively new immigrant from Tunisia. Mrs. Ghez has been active, till recently through Mapai, in efforts to integrate immigrants from Afro-Asian countries.

Gahal's four newcomers are headed by Mr. Mordecai Stern, Vienna-born, who is managing director of Rassco Ltd., one of Israel's largest and best-run building enterprises.

Mapam, too, has four new Knesset Members, among them 52-year-old Nathan Peled. Born in Russia, Mr. Peled went to Israel in 1933. He has been Israeli Ambassador to Austria and Minister to Bulgaria. He is still a member of Kibbutz Sarid.

Mr. Abdul Aziz Zuabi, until recently a Deputy Mayor of Nazareth, is a Knesset Member with a difference, an Arab intellectual who is a member of a powerful clan among Israel's Arab communities.

A unique addition to the Knesset's new faces is Uri Avneri, 42, who represents his one-man group, which happens also to be the name of his illustrated weekly. For years now, "Haolam Hazeh" has been uncovering public scandals, fighting "Ben-Gurionism" and religious coercion, and attracting readers by publishing nude pin-ups.

WILL LECTURE.—Allen Martin Linden, Associate Professor of Law, Osgoode Hall, who will be guest lecturer at the fourth and last lecture of the season of Toronto Pioneer Women's 1966 Lecture Forum, on Tuesday evening, February 15th, 8:30 p.m., at 12 Viewmount Avenue. Topic: Apathy Towards Outmoded Canadian Laws. Question-answer period will follow.

PRIZE FOR BAMBERG YOUTH

MUNICH, (JCNS) The organisation of democratic youth groups in the Bavarian city of Bamberg has received the 1966 Theodor Heuss Prize for the voluntary help of members in restoring the Jewish cemetery which had been desecrated in the summer.

The youths spent hundreds of hours restoring the cemetery in spite of many anonymous threats of punishment.

Richard Woitzik, a 20-year-old dental mechanic, was sentenced to juvenile detention in December for the desecration and other antisemitic acts.

The prize, which is named after West Germany's first post-war President, was presented in Munich by Professor Golo Mann, the West German historian.

IT AIN'T WHAT IT IS

By RUTHIE

Isn't progress wonderful? Imagine, we know what the moon's actually like! But romantically — what a let down feeling.

All our pet phrases burst like bubbles. How can you sing now, *Shane Vie Die Levunna* (Beautiful Like the Moon)?

To us mere mortals, the Moon is a symbol of love. Most proposals are triggered off by a soft, full moon.

Nu, so comes the disillusionment. The Moon is spiked; the Moon is pebbly; the Moon is groovy. There doesn't seem to be a flat, smooth surface on the place.

Pity the poor guy who still sings to his girl, *Shane Vie Die Levunna*. She'd probably go home in tears, lock herself in the bathroom, sneak a look in her magnifying mirror and wonder if there were any marks on her face that she had overlooked when she had chicken pox.

Oi, where are the *amulliga yurren* (good, old days) when ignorance was bliss and everybody was happy?

But leave it to us World people. It won't be long when the Moon will be chopped into manmade, winding paths, peek-a-boo lakes and goodness knows what — even Grossinger's — to advance romance.

* * *

Something has been bothering me for a long time. Why, when you feel touched, do you say,

"I love you with all my heart."?

Why, *dofka* (just), the heart? Okay, everybody knows the heartbeat is the crux of life. Without it — poof!

But what's wrong with the liver? That's also important. In fact, get something wrong with it — God forbid! So why can't you say,

"My liver goes out."?

And how about the kidneys, your blood, the spleen?

Maybe it sounds funny, but you also can get used to,

"I love you with all my liver."

Believe me, we've become accustomed to a lot worse.

* * *

I never was able to understand when Mama said,

"Voo zeinnen meine maydelisha yurren (where are my girlish years)? What difference did it make? She still was feminine gender.

Now, though, I know what she meant — creaking bones, short temper, uncontroled appetite.

And when Papa used to say,

"Mit fertzig yurr tzurick (with forty years ago)" — *oi, vay!*

When I get to the point of looking back forty years — I just won't admit it.

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toronto women

BOARD MEETING

Sisterhood of Beth Jacob Synagogue held a board meeting recently at the home of Mrs. Claude Abrams. Present were Mesdames W. Schwartz, L. Waxman, Harry Goldman, D. Freedman, A. Abrams, R. Weiner, M. Kates, A. Angel, J. Goldman, M. J. Burack, W. Levy and H. Voge.

Mrs. J. Goldman, recording secretary, read the minutes of the previous meeting. Condolences were sent to president Mrs. N. Schwartz upon the loss of her mother.

Next general meeting will be held on Monday, February 14th, the third anniversary of Sisterhood. A panel discussion will be held by a doctor, lawyer and rabbi. Mr. Lax of Shaarei Emunei Synagogue will be moderator. Topic. Ups and Downs of Marriage.

FASHION SHOW

The annual Golden Age Fashion Review of the Jewish Home for the Aged and Baycrest Hospital was held Friday afternoon February 4th. Models were residents and patients. Merle Parker was commentator.

TEA MEETING

The tea and fashion show committee of Shaarei Tefillah Sisterhood was held recently at the home of Mrs. E. Sugar, tea convenor. Plans for the event which will be held Wednesday, March 16th, were made. Present were: Sally Gordon, fashion and bridal consultant; Mrs. M. Rosensweig, chaplain; Mrs. S. Magder, president; Mrs. H. Fishbane, advisor; Mrs. T. Miskin, patroness; Mesdames R. Goldstein and S. Berman, tea lists and invitations; Mrs. A. Feldman, prepaid invitations; Mrs. M. Raskin, donations, Mrs. F. Handler, models; Mrs. F. Pollishuke, dresses; Mrs. S. Zeifman, tea treasurer; Mrs. G. Wolfe, publicity; Mrs. M. Rasky, decor; Mrs. M. Cohen and Mrs. M. Sheff, mairet de; Mesdames F. Pack and E. Van der Sluis, social; Ada Lewis, pianist.

ART EXHIBIT

Margaret B. Davidson and Mrs. Norman Cowan are co-chairmen of an art exhibition and auction at Holy Blossom Temple. It will be open to the public on Sunday, February 13th through Saturday, the 26th; auction will be held on Saturday evening. Proceeds go to the Ontario Association for Children with Learning Disabilities.

GENERAL MEET

Sisterhood of Beth Am Synagogue held a meeting Tuesday February 8th. Stanley Grizzle was guest speaker.

MEETING

Beth Jacob Sisterhood held a general meeting recently at the Synagogue. Mrs. N. Schwartz, president, presided; Mrs. J. Goldman read the minutes of the previous meeting.

Entertainment was provided by Libby Burack, Rivka Cziment, Aviva Weinberg, Rene Wurtzberger.

REGULAR MEET

Minnie Etlin Chapter, Mizrachi-Hapoel Hamizrachi, held a meeting at the home of Mrs. P. Schwartz recently.

Mrs. P. Tarnow, vice president, presided in absence of the president, Mr. J. Tarshis. Mrs. P. Goldenberg took the minutes in place of Mrs. H. Bregman, secretary. Mrs. K. Devor collected money for Passover baskets.

Mesdames S. Kaminker, M. Swartz and M. Kurtz are convenors of a rummage sale which will be held in March.

A raffle donated by the hostess was won by Mrs. S. Warnick.

HOSPITAL MEETING

Dr. Jean Moore, director, maternal and Child Health Division, Ontario Department of Health, was guest speaker at a meeting of the Toronto Chapter, Canadian Cystic Fibrosis Foundation, on Sunday afternoon, February 6th, at the Hospital for Sick Children. She spoke on: The Masquerading Killers.

SERVICES

Adath Israel Sisterhood will sponsor the kiddush after services on Saturday, Feb. 19th. Chairman is Mrs. S. Kaell, Jewish Family Living, Sisterhood chairman.

ENTERTAINED

In celebration of Jewish Music Month, Shaarei Shomayim Sisterhood presented The Heritage Singers at a meeting held on Tuesday evening, February 8th, at the synagogue. Orthodox Sisterhoods of Toronto and Hamilton were guests. New brides were honored.

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ATIN, SYDNEY EVE. On January 31st, late of 138 Kilbarry Road.
BINSTOCK, HARRY. On February 4th, late of 19 Longsgate Avenue.
HELLMANN, ZLATTA. On February 2nd, late of 33 Alvin Avenue.
HENOCHOWITZ, JOSEPH. On February 3rd, late of Jewish Home for the Aged.
KURLANDSKI, JACK. On February 1st, late of 54 Palm Drive.
LONG, HARRY. On February 2nd, late of 10 Shallmar Blvd.
NEEDELMAN, FRIEDA. On February 3rd, late of 1048 Kingston Road.
PALTER, FRANK. On February 6th, late of 55 Braemar Avenue.
ROTENBERT, MAX. On February 3rd, late of 20 Ridgewood Road.
SHAPIRO, JOHNNY. On February 1st, late of 1016 Eglinton Avenue West.
SIEGEL, MAX. On February 1st, late of 3857 Bathurst Street.
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YEATS ARTICLE

(Continued from page 4)

Released soul

And in his book of essays, "Ideas of Good and Evil," Yeats speaks most movingly of the Tree of Knowledge — quoting once more from Mathers' translation: "In its branches the birds lodge and build their nests, the souls and the angels have their place."

This tree, in one form or another, goes throughout all Yeats' poetry. Its ambiguity — it is the tree of knowledge of both good and evil — is dramatised in the "great-rooted blossomer" that ends the poem "Among School-children."

Are you the leaf, the blossom or the bole?

The birds that nest in its boughs represent, for Yeats as for the Cabala, the freedom and loneliness of the released soul. Yeats describes himself, in "Sailing to Byzantium," as being out of nature.

> ... set upon a golden bough, to sing
> To lords and ladies of Byzantium
> Of what is past, or passing, or to come.

In his plays, such as "The King's Threshold," spirits in the image of birds "crow in the branches of old Adam's crab-tree." While elsewhere we hear of "the gold and silver boughs of Paradise" — like the "golden boughs" of Byzantium.

Symbolism

Along with the central symbolism of the rose, the tree and the bird, Yeats habitually uses, with a sense and emphasis stemming from the Cabala, images of sun, moon and dew. He speaks, for instance, of

> Him
> Who met Fand walking among flaming dew.

This last may refer to Mathers' translation of "The Greater Holy Assembly"; where, in a comment upon Isaiah 36, the sage suggests that the dew is lit by "the brightness of the Ancient One."

It is not surprising to find that the commentary goes on to assert that this dew distils upon the ground beneath "the holy apple trees." So that Yeats' images are interconnected, linked imaginatively and logically by their association with the Cabala.

Obviously Yeats was not well or widely read in the Cabalistic writings. If he had been, he would hardly have stayed with Mathers' translation. Obviously, too, his interest in the esoteric was not such as to take him beyond the works that were most readily to hand: those, in other words, commended to him and in part written by his friends of the Golden Dawn.

Nevertheless, it is no point against a poet to suggest that his reading is unsystematic and his philosophy unsound. The argument must go the other way about.

If there are obscurities in Yeats, and incoherent passages in his best writing, we must ask to what extent this was due to his taking so much of his material from a body of work which is somewhat confused and which, in fact, was astringently criticised by no less an authority than Maimonides.

The answer, rather surprisingly, seems to be that the Zohar especially operates as a strength in Yeats' writing. His prose, indeed, relies too heavily on knowledge which is only partly assimilated, and often exhibits a weird mixture of Christian, Egyptian and Cabalistic systems. But the verse is another matter entirely, and reveals an unexpected tact.

This is mainly because Yeats uses the Zohar not so much as a theological work as a source for his images. And since the Zohar is itself very much a poetic rhapsody around the books of the Bible, it lends itself to such treatment to a remarkable extent.

In dealing with the Cabala at large, the very incompleteness of Yeats' reading seems to have worked to his advantage. It is noticeable, for instance, that he tends to brood on and about an individual passage — such as that concerning the Tree — rather than to range forward through the whole of the work that Mathers translated.

And so it would seem we owe Mathers, and to a lesser extent Westcott, a great debt for attracting Yeats to a body of work that stimulated him to such purpose.

But we should not discount Yeats' own contribution. The enthusiasm he felt was, of course, out of all proportion to the virtue of the work that he drew upon. Even in the passages I have quoted it should be evident that Yeats was able greatly to improve upon Mathers' versions of the Zohar. And this shows that, in the writing of poetry, it is more important to believe in one's myths than to understand them.

Yeats was fundamentally an irrational person. Had he frequented the scientific writings of Huxley, Mill and Darwin he might have been a better philosopher, but it is open to question whether he could have embraced them emotionally as he did the lore of the Cabala.

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REVIVES JAMES JOYCE THEATER. - Harry J. Pollock, actor-director-literateur and president of Toronto's James Joyce Society, is the initiator of Ulysses in Nighttown, which begins its run at Toronto's Poor Alex on February 17th. Mr. Pollock will be Bloom in the show.

JACK KURLANDSKI

The demise of Jack Kurlandski, 48, of 54 Palm Drive, last Tuesday morning after a short illness is made known.

Jack Kurlandski was born in Vienna. As a young boy during the holocaust, he fled to Basle, Switzerland, thence to England. During that time he strongly believed in the Zionist Revisionist movement and helped fight for an independent Israel.

He migrated to Canada about eighteen years ago and settled in Toronto. Starting from scratch, he became a businessman of note.

He is survived by his wife Rose; two sons, Paul, 16, and Howard, 14; a sister who resides in San Francisco.

A beloved person, gentle of manner, he will be missed by the multitude of friends who knew him, as well as by those of the Sterling Chapter of B'nai B'rith to whom he had endeared himself.

JEWISH DAY SCHOOLS ARTICLE

(continued from page 3)

then, however, graduates and their parents, as well as educational authorities within the Jewish communities, have been pressing for an extension of Day School education. Thus the work of Torah Umesorah has been extended into the high school area. Today there are eighty-three secondary schools in forty-six communities with an enrolment of approximately 11,000.

As the central agency for Hebrew Day School education, Torah Umesorah has a number of constituent groups. Its National Association of Hebrew Day School Parent Teachers' Association is a national body of all local PTAs affiliated with Hebrew Day Schools. It stresses parent education and publishes, The Jewish Parent, an educational quarterly.

The National Conference of Day School Principals is the national body of the leading Day School educators; it also supervises a National Board of Licenses for Day School personnel. The National Conference publishes educational material, sponsors conferences and seminars and arranges for in-service training of Day School teachers. The National Conference of Day School Principals recently has completed a comprehensive study-mission of the educational system in Israel.

The growing importance of the Hebrew Day School was reflected in the increasing attention given the movement by prominent educational bodies and leading government officials. While the United States Congress debated recently the bill for federal aid to education, the position of Torah Umesorah on this issue was acknowledged as the authoritative representation of the views of the Day School movement. Torah Umesorah was active in pressing for the acceptance of this bill; subsequently it is the only educational agency in the entire Jewish community to have been invited by President Johnson to a special White House reception in honor of the legislators and educators who had cooperated with the Administration in seeking passage of the President's Education Bill.

Ten years ago, when the Day School movement had 30,000 pupils in about 150 schools, the total annual budget was $10 million. A decade later, when both pupils and schools have more than doubled, the total budget is about $40 million. The cost of educating a child in a Day School averages $650.00 a year.

The major Torah Umesorah event of the year is the National PTA Convention. This year it will be held in Canada for the first time. It commences Sunday, February 20th; host is the Eitz Chaim Schools.

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